

## **Religiosity of Muslim Students in Islamic College**

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### **ABSTRACT**

*This study aims to determine the level of religiosity of first-year students studying at private Islamic universities in Indonesia. This study used a quantitative descriptive approach, with a single variable, namely religiosity. The participants of this study were 836 active students who were studying at private Islamic universities in Indonesia. The data collection tool uses the measuring tool The Centrality of Religiosity Scale (CRS) 15 by Huber & Huber (2012) which is arranged based on five dimensions, namely Intellect, Ideology, Public practice, Private practice, and Experience. The results showed that there were differences in categorization based on gender, faculty, and age. In the Agriculture study program, the lowest category was obtained compared to other faculties. In terms of gender, it was found that women were more religious than men, while based on age the ratio of high frequency was higher than low, except for the participants aged 22 and 23 years. The limitation of this study lies in the imbalance of the participants, so it cannot be said that the research subjects represent the population.*

**KEYWORDS:** religiosity; student; Islamic college

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### **I. INTRODUCTION**

In the history of the struggle of the Indonesian nation, students have an undeniable contribution. From time to time, students continue to bring changes in various aspects of life, one of which is in the socio-political aspect. In the pre-independence era, students became the pioneers of the National Awakening. During the New Order era, the student movement in 1998 succeeded in overthrowing the regime's power through the reform movement. This further confirms that youth are agents of change.

Students who are part of the youth must be able to play an active role as a moral force, social control, and agents of change in all aspects of national development. To fulfill this great responsibility the government has launched various youth development programs aimed at the realization of youths who believe and fear God Almighty, have a noble character, are healthy, smart, creative, innovative, independent, democratic, responsible, competitive, and has leadership, entrepreneurial, pioneering, and national spirit based on the 1945 Constitution of the Republic of Indonesia within the framework of the Unitary State of Indonesia (Law No. 4 of 2009). Of these various goals, faith, piety, and noble character are the first points to be achieved. These three things are part of the dimension of religiosity. This means that religiosity is seen as important for the life of a student.

Religiosity comes from the word religion which means religion. Religious means being obedient to religion, so religiosity is one's adherence to the religion one adheres to (KBBI, 1990). Religion in the sense of Glock & Stark, (1968) is an institutionalized system of symbols, belief systems, value systems, and behavioral systems, all of which center on issues that are lived out as the most meaningful (ultimate meaning). Religion contributes a lot in shaping the behavior, mindset, and perspective of individuals and society towards something. Religion as a form of belief and belief is a potential that is sometimes not realized by humans because it is the result of the internalization of religious values that have been chosen by individuals, both in the form of knowledge, experience, appreciation, and practice (Ahmad & Hidayat, 2012). Religion affects a person when facing problems, difficult circumstances, and stress (Barrett & Pargament, 1998)

Religiosity or diversity can be manifested in various aspects of human life. Religious activity does not only occur when someone performs ritual behavior (worship) but also when doing other activities that are driven by supernatural forces. Not only those that are visible and visible, but also activities that are not visible and occur in a person's heart. Therefore, a person's diversity will cover various sides and dimensions (Ancok & Anshori, 2015).

According to Glock & Stark, (1968), there are five dimensions of religiosity, namely: (1) the dimension of belief, which is an ideological dimension that describes the extent to which a person accepts dogmatic matters from his religion, (2) dimensions of worship or religious practice which are dimensions ritual, namely the extent to which a person carries out his religious ritual obligations, (3) the practice or consequence

dimension, refers to the degree to which a person's behavior is motivated by the teachings of his religion, namely how the individual relates to his world, especially with other humans. (4) the dimension of knowledge, which refers to how much a person's level of knowledge of the teachings of his religion, especially regarding the main teachings of his religion, as contained in his holy book. (5) the dimension of appreciation, which refers to how far a person feels and experiences religious feelings and experiences (Ancok & Anshori, 2015).

There are six functions of religiosity in everyday life, namely: (1) educational function, (2) savior function, (3) peace function (4) social supervision function, (5) function of cultivating a sense of solidarity, and (6) transformative function. (Asy'arie, 1988). In addition to function, several factors influence religiosity, namely education, experiences that individuals have, factors that wholly or partly arise from unfulfilled needs, especially the needs for security, love, self-respect, and the threat of death (Thouless, 1992)

Religiosity has a relationship with psychological well being. Religious commitment has a relationship with one dimension of psychological well being, that is, a positive relationship with other people. The better a person's religious commitment, the better the level of relationship with his / her environment because various religious activities can increase the sense of group solidarity and strengthen family ties so that it will improve psychological well being (Fitriani, 2016). Religiosity is related to life satisfaction, happiness, positive affect, a person's moral improvement (Koenig, 2009). Religious values make a person or religious individual have a higher tolerance for risk (Bartke & Schwarze, 2008).

In the world of education, religiosity is often used as a research topic. One of them is research on the effect of religiosity (ritual dimension) on student achievement, in this study, it was found that religiosity affected student achievement (Ts, 2015). Not only in education, but religiosity also influences the workplace, as the results of research by Adhim (2009) show that religiosity has a significant effect on work performance.

The College is a second home for students. In Higher Education, students are forged with the critical discourse of science in them. For this reason, Higher Education must be able to optimize its function as a source of knowledge to educate students in achieving national development goals. Not only at the scientific level, but a university must be able to foster awareness of religiosity to strengthen moral thinking and critical reasoning.

Based on the above explanation, the purpose of this study is to examine the level of religiosity in private Islamic universities in Indonesia. so that the latest information can be obtained on the level of religiosity of students who study at universities that prioritize Islamic values in their implementation.

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## **II. METHOD**

This study used a quantitative descriptive approach, with a single variable, namely religiosity. The participants of this study were 836 active students who were studying at private Islamic universities in Indonesia. The data collection tool uses the measuring tool The Centrality of Religiosity Scale (CRS) 15 by Huber & Huber (2012) which is arranged based on five dimensions, namely Intellect, Ideology, Public practice, Private practice, and Experience. Each item of the dimension has 3 statements and has a reliability of 0.867 with a validity value of 0.383 to 0.638. Data analysis used cross-tabulation or crosstab analysis to find out descriptions of religiosity based on demographic data.

**Table 1. Frequency of Participants by Age**

<b>age</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
17	28	3.349	3.349	3.349
18	387	46.292	46.292	49.641
19	247	29.545	29.545	79.187
20	113	13.517	13.517	92.703
21	44	5.263	5.263	97.967
22	11	1.316	1.316	99.282
23	3	0.359	0.359	99.641
24	3	0.359	0.359	100.000
Missing	0	0.000		
<b>Total</b>	<b>836</b>	<b>100.000</b>		

Based on the table. 1 it can be seen that the informants who were 18 years old were 387 students or 46.2% dominating this study. Furthermore, informants aged 19 years were 247 students or 29.5% of the second largest age. Meanwhile, the ages of 23 and 24 were participants, each with at least 3 students or 0.3%

**Tabel 2. Participant frequency based on gender**

<b>sex</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
male	238	28.469	28.469	28.469
female	598	71.531	71.531	100.000
Missing	0	0.000		
<b>Total</b>	<b>836</b>	<b>100.000</b>		

Based on table 2. Informants with female gender were 598 or 71.5% dominating this study, while male participants were 238 or 28.4%. When viewed from the composition, this study is not balanced based on gender.

**Tabel 3. Frequency by Faculty**

<b>faculty</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Agriculture	60	7.177	7.177	7.177
Economics and business	284	33.971	33.971	41.148
Engineering & science	67	8.014	8.014	49.163
Health science	177	21.172	21.172	70.335
Pharmacy	68	8.134	8.134	78.469
Psychology	66	7.895	7.895	86.364
Teacher training and education	114	13.636	13.636	100.000
Missing	0	0.000		
<b>Total</b>	<b>836</b>	<b>100.000</b>		

Based on table 3. The participant frequency is based on the origin of the faculty, 284 participants from the economics and business faculty or 33.9% dominate this research. In the second place, most came from the health science faculty, namely 177 students or 21.1%. While the participants from the pharmacy were 68 students or 8.1%, psychology 66 students or 7.8%, and engineering & science 67 students or 8% were the least participants who participated in this study.

### **III. RESULTS AND DISCUSSION**

This study uses a quantitative descriptive approach with crosstab analysis to obtain information about the religiosity variable based on demographic data. The following is the data decryption result based on the scale frequency. Table 4. Describes the frequency of each dimension with its response. Based on the results of the frequency analysis of each dimension with the response, the dimensions of Intellect, Ideology, Public practice, Private practice, and Experience are respectively on a scale of 4 and 5. This shows a fairly high level compared to a scale of 1 to 3.

Table 4. Item Scale Frequency

Item		Responses based on scale items					Total
		1*	2*	3*	4*	5*	
REint1	Frequency	1	20	189	427	199	836
	%	0,1	2,4	22,6	51,1	23,8	100,0
REint6	Frequency	2	19	147	388	280	836
	%	0,2	2,3	17,6	46,4	33,5	100,0
REint11	Frequency	4	47	237	410	138	836
	%	0,5	5,6	28,3	49,0	16,5	100,0
REide2	Frequency	0	1	11	59	765	836
	%	0,0	0,1	1,3	7,1	91,5	100,0
REide7	Frequency	6	3	34	161	632	836
	%	0,7	0,4	4,1	19,3	75,6	100,0
REide12	Frequency	0	1	11	71	753	836
	%	0,0	0,1	1,3	8,5	90,1	100,0
REpub3	Frequency	2	11	107	463	253	836
	%	0,2	1,3	12,8	55,4	30,3	100,0
REpub8	Frequency	3	29	161	330	313	836
	%	0,4	3,5	19,3	39,5	37,4	100,0
REpub13	Frequency	9	51	221	355	200	836
	%	1,1	6,1	26,4	42,5	23,9	100,0
REpri4	Frequency	2	4	48	271	511	836
	%	0,2	0,5	5,7	32,4	61,1	100,0
REpri9	Frequency	0	1	13	60	762	836
	%	0,0	0,1	1,6	7,2	91,1	100,0
REpri14	Frequency	1	10	84	345	396	836
	%	0,1	1,2	10,0	41,3	47,4	100,0
REexp5	Frequency	6	7	53	281	489	836
	%	0,7	0,8	6,3	33,6	58,5	100,0
REexp10	Frequency	1	12	106	353	364	836
	%	0,1	1,4	12,7	42,2	43,5	100,0
REexp15	Frequency	2	10	53	298	473	836
	%	0,2	1,2	6,3	35,6	56,6	100,0

\*different answer choice options, very often- never, very interested-not interested, very trusting-not believing, very important-not important.

Table 5. The frequency of religiosity based on demographic data

Demographic		Frekuensi			Total
		Low	Moderate	High	
Age	17	3	19	6	28
	18	48	261	78	387
	19	28	172	47	247
	20	9	78	26	113
	21	6	30	8	44
	22	3	8	0	11
	23	2	1	0	3

		24	0	2	1	3	
			total	99	571	166	836
Sex	Male		41	162	35	238	
	Female		58	409	131	598	
	total		99	571	166	836	
Faculty			1.00	2.00	3.00		
	Agriculture		13	46	1	60	
	Economics and business		28	203	53	284	
	Engineering & science		14	39	14	67	
	Health science		16	127	34	177	
	Pharmacy		1	39	28	68	
	Psychology		13	39	14	66	
	Teacher training and education		14	78	22	114	
	total		99	571	166	836	

Before discussing the cross-tabulation data, in table 5. Explain that the low frequency is 99 students, medium, 571 students, high, 166 students. This shows that the religiosity of Muslim students on this subject is in the medium category. Based on demographic data, the number of participants from each category is not balanced so that the data is discussed based on a comparison between high and low in one category.

Based on the results of the cross-tabulation analysis, age demographic data shows that the age ratio of high frequency is higher than low, except for the participants aged 22 and 23 years. Based on gender, there are more women in the high category than men. Based on the comparison of each faculty, it was found that the agriculture faculty was more in the low category than the high category. In the Engineering & Science faculty, there is an equal comparison between low and high categories. Whereas in the faculties of Economics and Business, Health Science, Pharmacy, Psychology and Teacher training and education the comparison was more in the high category than in the low category.

This study describes how the religiosity of first-year students in private Islamic universities. Religiosity research is still considered important to be examined, especially in private Islamic universities because it is the basis for evaluating whether there are differences or changes in student behavior. This is based on the opinion of Jalaluddin (2010) which explains that someone who is believed to be obedient and has the correct understanding of religion will always implement the correct behavior in everyday life, especially in an academic environment.

As is well known, many research results suggest that academic problems have attracted quite a lot of attention from researchers, for example, related to unethical behavior (Herdian & Astorini, 2017), academic stress (Heo & Han, 2018), to positive behavior such as grit (Sudarji & Juniarti, 2020). Therefore, the problems that arise in the world of education can be influenced by the level of one's religiosity, especially in universities where the academic community is religious.

During a pandemic, religiosity has become a widely researched topic. Because in times of crisis, humans tend to turn to religion for comfort and explanation (Bentzen, 2020). The results of the research by Hill et al., (2020) which examined the relationship between state religiosity and population mobility during the coronavirus (COVID-19) pandemic, the results show a strong regression indicating that more religious countries tend to show higher average mobility scores. and a slower decrease in mean mobility. Other studies also convey the importance of religiosity and spirituality in facing the current pandemic. The research results of Lucchetti et al., (2020) state that religiosity and spirituality have very important roles in relieving suffering, influence health and minimize the consequences of social isolation.

#### IV. CONCLUSION

Based on the research results, it was found that there were differences in categorization based on gender, faculty, and age. In the Agriculture study program, the lowest category was obtained compared to other faculties. In terms of gender, it was found that women were more religious than men, while based on age the ratio of high frequency was higher than low, except for the participants aged 22 and 23 years. The limitation of this study lies in the imbalance of the participants, so it cannot be said that the research subjects represent the population. The implications of this research can be used as a policy basis for private Islamic universities, as well as add to the theoretical study of religiosity during the pandemic.

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